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ABSTRACT

The needs for black studies in the public schools of metropolitan Jackson, Mississippi are assessed in this study through an analysis of the problems, attitudes, and educational characteristics with which advocates feel that black studies can deal. Also determined are what provision are made for black studies in Jackson's schools. The study is important because it attempts to deal with the problem of racism and the problem of distorted education in the school, and also in that it may provide help to other urban areas in the development and implementation of black studies programs that are meaningful in terms of students and communities involved. The first phase of the study investigates the role and potential of black studies through a study of readings by scholars in the field. The second phase investigates what other cities have been able to accomplish through black studies through questionnaire data on improvements in education, attitudinal change, and problems solved. The final phase deals with what is and is not being done by the school system in the area of black studies through an examination of bulletins from the public school system, talking with teachers, and investigating teacher education programs. Data indicate that Jackson has made no provision through black studies to deal with the problems of distorted education, negative racial attitudes, and bad social conditions. (Author/AM)

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AN ANALYSIS OF THE NEEDS AND PROVISIONS FOR BLACK STUDIES IN THE METROPOLITAN AREA OF JACKSON, MISSISSIPPI

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AN ANALYSIS OF THE NEEDS AND PROVISIONS FOR BLACK STUDIES IN THE METROPOLITAN AREA OF JACKSON, MISSISSIPPI

Although in a sense Black studies is as old as Black people themselves and was given a clearly developed structure under Dr. Carter Woodson and Dr. W. E. B. DuBois, it was not until the late 1960s that Black studies became a nation-wide demand as a discipline. At that time some scholar-activists visualized Black studies as the solution to the problem of "the miseducation of the Negro" and the vehicle to unite the campus and the community for Black liberation. Other scholars felt that Black studies was not really a discipline and that its backers were simply using the concept to criticize Whites and tear down the system. In between these two positions there were other ideas about the nature and role of Black studies.

It was with these differing claims in mind that the writer decided to establish a clear definition of Black studies. It was also against this background that an investigation has been made into the ways that Black studies can be utilized to deal with societal problems, needs, and short-comings. And this measure was used to determine the needs of Jackson in the area of Black studies.

Purpose of the Study

The purpose of the study was to assess the needs for Black studies in the public schools of metropolitan Jackson, Mississippi by studying the problems, attitudes, and educational characteristics with which advocates feel that Black studies can deal. The second purpose of the study was to determine what provisions have been made for Black studies in Jackson's schools. In elaborating on those purposes it has been necessary to study what other schools have been

doing in the area of Black studies and what seems to be some of the potentials of Black studies in relationship to societal problems.

Importance of the Study

This study is important because it attempts to deal with an aspect of what has long been one of America's gravest problems-racism. The problem has had its economic effects by chaining one group to poverty and exploitation and curbing the advancement of the country by preventing intelligent and talented members of oppressed groups from making contributions commensurate with their abilities. It has had its political effects by creating feelings of powerless and apathy among Blacks and arrogance and corruption among Whites. At the same time it has fostered division and crime among Blacks. It has had the social and cultural effects of promoting feelings of inferiority among Blacks and superiority among Whites, of destroying Black culture, and prohibiting socialization.

The study is also important in that it attempts to deal with the problem of distorted education in the school. This factor, as much as any other, contributes to the perpetuation of racism and the problems which grow out of it.

Finally, the study is important in that it may provide help to other urban areas in the development and implementation of Black studies programs that are meaningful in terms of the students and the communities involved.

Definition of Terms

For the most part the writer has tried to avoid the use of technical or unfamilar terms. Therefore, included herein are only three specialized definitions.

Attitudinal Change - As used in this paper attitudinal change refers not merely to expressed differing beliefs and feelings. It refers to changed opinions or feelings as can be reflected in behavior.

Black Studies - As discussed herein Black Studies refers to the systematic and comprehensive examination of the Black heritage,

experience, and condition in Africa and the Americas. It deals with the culture, politics, and economics of the group.

Problems - Reference here will be to societal malfunctions particularly as they relate to inter-racial relations.

Methods of Research

In developing this paper several research methods were used. The first phase of the study, investigating the role and potentials of Black studies, resulted from readings by scholars in the field. Articles written by Black and Whites scholars, advocates and opponents, moderates and radicals were read to come to some conclusions as to what is meant by Black studies and what Black studies can possibly accomplish.

The second phase of the study, investigating what other cities have been able to accomplish through Black studies, was conducted through questionnaires mailed to the 50 largest cities that also had large Black populations. The questionnaires dealt with improvements in education, attitudinal changes, and problems solved.

After acquiring some knowledge of the potentials of Black studies and what some programs have actually accomplished, in phase three, attention was directed to assessing the needs of Jackson, Mississippi in those areas where Black studies program had shown some success or possibility of success. To accomplish this questionnaires were mailed to 100 randomly selected Black and White families in Jackson and 10 Black and White leaders were interviewed. The interviews and questionnaires were designed to determine racial attitudes. The educational level of Jackson's citizens was acquired from the Chamber of Commerce and the multi-racial nature of the public school curriculum from the office of Jackson Public Schools. Existing social problems were identified primarily through observation and conversations with many people.

Once the needs were determined, the final phase of the study dealt with what is and is not being done by the school system in the area of Black studies. This was done by examining bulletins from the public school system, talking with teachers at the individual schools, and investigating the teacher education programs from which the teachers were drawn.

The Role and Potentials of Black Studies Programs

The role and potentials of Black studies programs have been loudly proclaimed by its advocates. Scholars such as Vincent Harding, Harry Edwards, and Nathan Hare feel that Black studies can and ought to be a mechanism wherein Black students are able to recognize the problems that confront them, to obtain training in how to deal with those problems, and to unite with Blacks in the community to deal with those problems.[1] Other writers have found other roles to be important in Black studies these include (1) Black unity and Black pride, (2) Black Nationalism, (3) Black culture, (4) Black contributions, (5) changing racial attitudes and relations,[2] and (5) providing a well-rounded, multi-cultural education for all students.

These roles represent widely different views of what Black studies is and ought to be. On the one hand, those who see the main roles as acquainting students with Black culture and Black contributions view Black studies primarily as an interdisciplinary knowledge-based set of courses which will promote truth, understanding and tolerance. There is no great concern about who teaches nor who takes such courses. People of this persuasion are primarily concerned about designing courses such as Black history, Black literature, and Black music or the inclusion of such facts into the "regular" courses.

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[1]Roger A. Fisher "Ghetto and Gown: the Birth of Black Studies" in Current History V. 57, No. 339. pp. 292-293.

[2]John Guenther and Wayne Dumas, "Black History for What?" (an unpublished manuscript).

On the other hand, those who see the main roles as promoting Black unity, Black nationalism and the resolution of Black problems, view Black studies primarily as a militant, revolutionary group of people and set of experiences to be organized among Black students and teachers, and the Black community. People of this persuasion are primarily concerned about improving the condition of life for Black people by taping the resources of colleges and college-affiliated people.

Finally, there are those who see the main roles of Black studies as changing racial attitudes and relations. There is concern among them that the program include Black and White students. They feel this is necessary because Whites need to gain more appreciation and respect for Blacks as equals to them and Blacks need to strengthen their own self-image. People of this persuasion are primarily concerned about human relations sessions, experiences and behaviors rather than courses. If and when courses are involved it is more for affective rather than cognitive outcomes.[3]

These varied opinions give one an idea of the potential of Black studies whether he accepts one or all three as its goals. There are programs that reflect all three opinions. Ideally a Black studies program might have components that reflect all three viewpoints. Even if no one program does however the variety of programs and their accomplishments can provide valuable information about what can be done through Black studies in urban areas such as Jackson, Mississippi.

As the definition on page 2 might indicate, the writer feels that Black studies program should include all of the goals mentioned above-changing White attitudes, improving Black self-concepts, improving race relations, revealing Black contributions, appreciating and promoting Black culture, promoting Black unity and nationalism, understanding and improving the conditions and problems of

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[3] See Social Education V. 34, p. 382-449.

Black life. But that is the ideal. Therefore let us hold that in obeyance and see just what has been accomplished elsewhere through Black studies programs.

The Success of Black Studies Programs

In an effort to determine whether the various purposes discussed above have been a part of most Black studies programs in urban school systems and how successfully they have been accomplished questionnaires were mailed to Social Studies Supervisors in the 50 cities that have the largest Black populations.

There were twenty-three responses to the questionnaires. Of those responding there were supervisors and/or teachers involved in Black studies whose programs included all of the purposes or goals expressed in the previous section. One hundred per cent (100%) of the respondents said that changing racial attitudes and improving race relations were included among the goals of their Black Studies programs. One hundred per cent (100%) said the same regarding appreciating and promoting Black culture. The same was true regarding strengthening Black self-concepts. On only two of the goals was there less than 100% agreement. There was only 94% agreement on the idea of understanding and improving the conditions and problems of Black life as a goal for Black studies program. Finally, a low of 50% was reached on the goal of promoting Black unity.

Going beyond ascertaining whether or not the goals of Black studies programs as expressed by scholars in the field were a part of actual programs, the questionnaires were designed to determine the degree to which these goals were realistic or successfully caried out. Only if they are being carried out elsewhere could one assume that the Jackson public school system should be able to carry them out.

Regarding the promotion of Black unity twenty-five percent (25%) of the respondents indicated that this goal had been accomplished exceptionally well, 44% said good and 31% said it had been accomplished to the average degree. Some

incidents described such as involvement in the African Liberation Support Committee and the Black Media Coalition indicate unity which probably resulted more from Black Studies programs. Other such as isolated seating and voting patterns probably resulted more from negative White attitudes.

Acquaintance with Black culture seems to have been more successful than Black unity as a goal. In this area 43% indicated that the programs did exceptionally well. Thirty-three per cent (33%) felt that their programs had done good and 24% felt that their programs had done an average job in dealing with Black culture.

Efforts to strengthen Black self-concepts enjoyed similar success as promoting Black culture. Forty per cent (40%) of the respondents felt that their Black Studies programs had done exceptionally well in strengthening Black self-concepts. Another 39% indicated that their programs had done a good job. There was an indication by 22% that their Black Studies program had done an average job in strengthening Black self-concepts. The final three per cent (3%) felt that very little had been done in improving Black self-concepts. This set of statistics is hard to explain especially as one views the set which follows.

Sixty-four per cent (64%) of the respondents felt that their Black Studies programs had done exceptionally well in revealing Black contributions. Twenty-seven per cent (27%) felt that the programs had done a good job and the final nine per cent (9%) felt that the programs had done an average job in revealing Black contributions.

The goal which fared worst was the promotion of racial tolerance and brotherhood. Only 17% of the respondents felt that this goal had been accomplished exceptionally well. Forty-seven per cent (47%) felt that the programs had done a good job. Thirty per cent (30%) of the respondents felt that their Black studies programs had promoted racial tolerance and brotherhood. Three per cent (3%) felt

that very little had been accomplished and three per cent felt that nothing at all had been accomplished. Some interesting comments were made regarding attitude changes by Black and White students. On the positive side, it was stated that "there was less tension at sports events." Another respondent stated that there was extracurricular co-operation in the school." Still another said that "Whites accept new Black students." On the negative side, it was stated that "Whites resent Black studies courses." Another stated that "one student had been killed in a racial incident." Still another said that "lunch-room seating patterns are separated by choice."

Finally, regarding improving the conditions and problems of Black life, 94% of the respondents felt that this should be a goal and product of a Black Studies program. Nevertheless, the percentage was down to 20% on whether or not the Black Studies programs in their school had action components to dealt with those problems and conditions. All of the respondents who indicate that their schools had components to alleviate the problems and bad conditions of Black life felt that their programs were successful in the efforts. Of course as one investigates the projects he finds most of them to be relatively minor and non-controversial in nature. The most frequent thing done was assisting in voter registration. The second one was campaigning for politicians. More radical projects included assistance for the African Liberation Support Committee, lobbying to get the state legislature to require Black history in the schools, and pressuring agencies to cease housing and job discrimination.

On the basis of this survey it is apparent that by one school or another all of the goals and purposes set forth by Black scholars were desirable for Black studies program. Not only that, there was relative success for each of the goals at one or more of the schools.

It appears that those goals that related most directly to education were

most successful. These include acquaintance with Black culture and revealing Black contributions. This may be true because these goals do not require any commitment on the part of the students nor the teacher. There is also little that is threatening or truly controversial about them. Finally they are more amenable to traditional curricula and methodology than the other goals.

In the second category of goals there was relative success. This was that which dealt with changes in attitudes - improving Black self-concepts and promoting racial tolerance and brotherhood (Essentially this means changing White attitudes).

The third category - actions to solve problems and conditions of Black life- and Black unity was barely above 50% successful. This seems to reflect the fact the schools were usually cautious in controversial areas such as race.

Of all the purposes the most successful was revealing Black contributions. These could be acquired by rote, without much internalizing and no commitment. The second most successful one was acquaintance with Black culture. This one requires some involvement. But it could easily be seen as something new or exotic. Therefore, interest in Black culture may be successful for that reason. Ranking third was improving Black self-concepts. While changing White attitudes ranked fifth. A possible explanation is that as Blacks become more aware of their true achievements and heritage their self-image improves. Since Black Studies programs do make such revelations Blacks benefit. On the other hand, such revelations do not improve the images that Whites have of Blacks or Blacks of Whites. This is because such images are dependent upon psychological factors, economic relations, and institutional patterns. Therefore, attitudes that races in a racist society have are more difficult to change. One institution's effort cannot easily change the attitudes which all of the others support. Furthermore, most of the representatives of that institution (teachers) are racist, thus,

subverting the efforts of changing racial attitudes. Finally, the goal of dealing with bad conditions among Blacks is relatively unsuccessful because only Blacks would be primarily motivated in that area. (Other reasons were listed above.)

Table one below gives a graphic illustration of the success of the responding schools in Black Studies.

Table I: Success with Black Studies

	Not Attempted	Exceptionally Well	Good	Average	Very Little	Not At All
Promotion of Black Unity	.30	.25	.44	.31	.00	.00
Acquaintance with Black Culture	.00	.43	.33	.24	.00	.00
Strengthening Black Self-Concept	.00	.40	.39	.22	.03	.00
Revealing Black Contributions	.00	.64	.27	.09	.00	.00
Promotion of Racial Tolerance and Brotherhood	.00	.17	.47	.30	.03	.03
Changing Bad Conditions of Blacks	.81	.00	.20*	.50*	.30*	.00

*Approximations based upon written explanations.

The responses regarding racial tolerance and brotherhood were further refined through a second section which looked specifically at attitudes of Whites and Blacks toward one another before and after the Balck Studies programs were initiated. Figures indicate that there was more improvement among Whites than Blacks in attitudes toward one another. Whites moved from 5% on the positive side to 57%. Blacks moved from 10% on the positive side to 47%. Thus, there is a 52% positive movement by Whites with only a 37% one for Blacks. To get a complete picture, however, one needs to investigate movement on the negative side. Whites reduced their negative attitudes from 48% to 14%. Blacks moved from 47% to 10%. This represents a White decrease of 34% and a Black one of 37%. Thus, net movement by Whites in a positive direction is 86% and net movement by Blacks is 74%.

Table two provides a graphic illustration of these statistics.

Table 2: Attitude Changes

	Exceptionally Positive	Positive	Neutral	Negative	Exceptionally Negative
Attitude of Whites toward Blacks before the Black Studies Program	.00	.05	.47	.43	.05
Attitudes of Whites toward Blacks since the Black Studies Program	.05	.52	.29	.14	.00
Attitudes of Blacks toward Whites before the Black Studies Program	.00	.10	.43	.47	.00
Attitudes of Blacks toward Whites since the Black Studies Program	.00	.47	.33	.10	.00

Of course as important as the movement itself is the end-results of the movement. Although there was much more movement by Whites there are fewer Blacks (10%) on the negative side than there are Whites (14%). Therefore, one can see that Whites were more negative than Blacks both before and since the Black Studies programs began.

Viewing the statistics in tables one and two and the accompanying text one can see that Black Studies programs have been helpful in urban areas. The degree of helpfulness may depend upon local circumstances. They have been helpful in providing a more truthful, well-rounded education, in helping change attitudes, and in solving social problems that stem from racism. That being the case then one needs to determine the needs of Jackson and apply the goals and activities of successful Black Studies programs to Jackson.

The Needs of Metropolitan Jackson and Provisions for Fulfilling those Needs

First of all there needs to be more education in the area--years of schooling

and quality of education. Although there may be no direct correlation between amount of education and racial attitudes, education does seem to improve such attitudes.

On the one hand, Jackson is below the national average in years of education. According to the local Chamber of Commerce in 1970 the state of Mississippi Whites had averaged 12.1 years of schooling while Blacks averaged 8.1 years. Therefore, the approximate average of the state as a whole was 10.3. These figures are for the 25 years and older category. For the United States in 1970 Whites had an average of 12.2 years of schooling while Blacks had an average of 9.9 years. The total average for the U.S.A. was 12.2. Furthermore, the state of Mississippi is the only one that does not have a compulsory attendance law.[4] On the other hand, the quality of education one receives is more important than the length. In this area Jackson, Mississippi suffers greatly.

In terms of changing racial attitudes there are no required courses for high school students. The required social studies include Mississippi history, world history, American history, and American government.[5] There are no required courses in Black or Afro-American history, Black culture. or Black Studies. Additionally, only one of the seven schools has Black or Afro-American history available as electives.

Going one step further, none of the approved textbooks in the state of Mississippi have truly integrated their content to include the history, culture, and heritage of Blacks.[6] The few Black books that have been approved as supplementary

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[4]Dorothy Liddell and Kattie Sullivan, "Have Blacks Progressed in Recent Years?: A Survey of Attitudes of Blacks and Whites in Jackson, Mississippi (an unpublished manuscript), p. 7 and Alphonso Pinkey, Black Americans (2nd. edition), (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1975), p. 74.

[5]Op. Cit., Liddell. p. 5.

[6]"Textbook Form," Mississippi State Textbook Purchasing Board, 1975.

materials are rarely utilized. Therefore, there are no Black Studies courses nor Black materials in other courses. This makes it extremely difficult to provide the kind of multi-cultural education that improves Black self-concepts and change White attitudes.

In such situations one might suggest that teachers can interspere Black Studies into their "regular" lessons. A survey of teacher education programs and teacher opinions of Black studies rule out that suggestion.

None of the state universities require any courses in Black history, Black culture or Black studies in general. They generally require American, world, and Mississippi history; American and state and local government; and various general courses in economics, sociology. and geography. Furthermore, few of the state universities have the necessary course offerings to give prospective teachers adequate training in Black Studies. One of the reasons why there are no required courses for social studies teachers in the field of Black Studies may be because the state's teacher certification agency does not require any. Among the social sciences, the required courses to obtain a secondary teacher's license are:

world history	6 semester hours
U. S. history	6 semester hours
Mississippi history	3 semester hours
political science	6 semester hours
geography	6 semester hours
economics	6 semester hours
sociology	3 semester hours
social studies methods	3 semester hours
directed teaching	9 semester hours[7]

While one might utilize Black Studies courses to satisfy the general requirements none are required. Consequently, the universities have followed the traditional pattern--developing curricula that are almost exclusively western, American, and White.

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[7]Source of information, State of Mississippi: Regulations for Teacher Certification (Division of Instruction, State Department of Education).

Furthermore, school administrators have discouraged and sometimes forbidden teachers to promote Black Studies. The opposition has been directed mostly against Black teachers. White teachers for the most part have been reluctant or opposed to the teaching of Black studies themselves.

Miss Vernell Forest did a study on the attitudes of Jackson public school teachers toward the teaching of Black studies.[8] While many of the teachers responded favorably the following negative conclusions were drawn from the responses:

(1) The following problems would be created in teaching Black studies: (a) creating White students' interest, (b) extra reading for teachers, (c) extra work in gathering the needed material, and (d) interest in Black studies of teacher's training.

(2) The implementation of Black studies into individual courses would generate undue pressure from the community and Board of Education.

Table three below presents an illustration of the responses that led to those conclusions.

Table III: Attitudes of Teachers Toward Black Studies

	Yes	No
Creating White Student's Interest would be a problem	81%	19%
Extra Reading for Teachers would be a problem	69%	31%
Extra work in Gathering Materials would be a problem	100%	00%
Interest in Black Studies of Teacher's Training	69%	31%
Implementation of Black Studies would Result in Undue Pressure from Community	78%	22%
Implementation of Black Studies would Result in Undue Pressure from the Board of Education	100%	00%

Such responses in addition to the fact that few teachers incorporate Black materials into their "regular" lessons point to less than enthusiastic concern about teaching

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[8] Vernell Forest, "Attitudes Toward Black Studies as Expressed by Social Studies Teachers in the Jackson Public Schools" (an unpublished manuscript) pp. 30-77.

Black studies by Jackson public school teachers.

Reviewing such a situation, it is no big jump to conclude that Jackson needs improvement in its educational program. It needs to provide a more racially inclusive education for the improvement of race relations as well as general academics. The reputation which the entire state has earned could benefit by such an improved public school program.

As has already been suggested racial attitudes in Jackson are relatively conservative, which is partially the product of the schools socialization process. A few examples of the conservative or negative attitudes that Whites have of Blacks are listed here. They are taken from a recent survey conducted by Miss Dorothy Liddell and Miss Kattie Sullivan in Jackson, Mississippi. Despite the many books and papers on the subject 50% of the Whites, randomly sampled, felt that Blacks are not discriminated against in America and that Blacks have housing as good as White people. Eighty per cent (80%) of the Whites surveyed felt that Black children are receiving a better education now that they are attending the same schools as White children. At the same time eighty per cent (80%) of them fell that the education of White children would suffer if Black children went to school with them. These two figures seem to suggest that Whites in Jackson really do feel that Blacks are intellectually inferior to Whites. (Responses to one question--do you agree or disagree that Blacks have less native intelligence than Whites--had suggested otherwise. Eighty per cent /80%/ said they disagreed.) Finally, eighty per cent (80%) of the Whites said they would be concerned if their teenage child dated a Black. Another ten per cent (10%) refused to answer the question. On a similar question--would you be concerned if a close friend or relative married a Black--one hundred per cent (100%) said they would be concerned.[9]

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[9]Op. Cit, Liddell, Table II.

These attitudes along with discrimination in virtually every agency and industry, de facto segregation in some public places, and racist treatment in daily dealings all indicate that changing White attitudes is a definite need of Jackson, Mississippi.

On the other hand, many Black youths have low ambitions and appraisals of their abilities as a result of how racist institutions abuse and downgrade them. They often settle for more traditional, less challenging careers for the same reasons. Going even further many Blacks internalize the attitudes displayed and promoted by Whites--Blacks are inferior and need Whites among them to restrain and assist them. The survey cited above show that only 19% of the Blacks responding preferred Black neighborhoods while 56% preferred integrated ones. Fifty per cent (50%) preferred integrated schools with only 29% opposing. Sixty-nine per cent (69%) preferred working in mixed groups and only 31% preferred mostly Black co-workers.[10] In short, Blacks did not display prejudice against Whites but did have negative images of Blacks. Changing these negative images is another definite need of Jackson. As was discussed in the previous section of this paper, good Black Studies program can do a great deal to fulfill that need as well as the need to change White attitudes.

Finally, there are numerous problems in Jackson that could be partially solved by a well-designed, active Black Studies program. There is economic discrimination--employment, pay, and promotions--in state and local government, in public schools, and in virtually all trades and industries. There is far too little Black political representation. Community improvements--housing, sanitation, streets and the like--are needy in many predominantly Black areas. There are too few institutions and opportunities for the development, promotion, and

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[10]Ibid, Table II.

exhibitions of wholesome, authentic Black culture. The public school curriculum needs to be de-propagandized. Social services to Blacks are often minimal and administered on a discriminatory basis. There are many other problems that exist in Jackson that are racial in nature.

Such problems not only provide the opportunity for but should motivate students in Black studies courses to organize themselves to help Blacks wherever they are--in the school, on the job, in institutions of confinement, or in their neighborhoods. As some schools have testified Black Studies can be used to organize boycotts, marches, political campaigns, voter registration, rent strikes, culture centers, information cneters, community schools, and other such things.

Nevertheless, it is a sad surprise that Jackson has done so little in this area to solve its problems. For the most part the same inadequate and inaccurate textbooks have been used. The same limited, traditional curriculum has been handed down. And teachers with the same prejudices have gone through the same tvpe of teacher education programs. No schools have Black Studies programs and only one has courses in Black history and/or literature.

Two things have happened since the mid-1960s. There have been periodic workshops for public school teachers that had Black studies components. Such components were ineffective simply because they have not been implemented in the classroom. The second thing is that Black and White children have been going to school togather. Rather than being a solution, however, it has become another problem. Among the things that have happened since and as a result of school merger are:

(1) a loss of Black school teachers and administrators
(2) the suspension and expulsion of a large number of Black students
(3) a loss of much Black identitv in schools--buildings, names, extra-curricular involvement, special programs (Black History Week), and the like
(4) alienation of Black parents

In a very real sense the schools were not integrated. They were simplv merged

with Whites gaining more effective control over all public schools.

Therefore, one is not far from the truth when he says that Jackson has made no provision through Black studies to deal with the problems of distorted education, negative racial attitudes, and bad social conditions growing out of racism. Yet there are numerous models in other cities upon which it could build.

Conclusions and Recommendations

The basic conclusions which emerge are:

(1) Black studies have a great deal of potential for improving racially distorted education, changing negative racial attitudes, and solving race-related societal problems.

(2) Black studies programs have proved successful in various urban areas in doing all three things--providing quality education, changing attitudes, and solving problems.

(3) Providing quality education proved to be the most successful of the goals of Black studies, with changing negative attitudes ranking second.

(4) Success seems to depend upon the size and organization of the Black community, the skill and dedication of the students and teachers, and the strength and reaction of the White community.

(5) Jackson, Mississippi has many of the problems experienced by other cities and which are amenable to solutions by good Black studies programs.

(6) Jackson has not made provisions for solving its race relations problems through Black studies programs.

(7) Jackson has models to draw from and resources available to develop helpful, effective Black studies programs.

As a result of those conclusions the following recommendations are made:

(1) Study the Black studies programs of other cities in an effort to capitalize on what to include and methods of implementation, in an effort to avoid certain problems in content and methods of implementation, and in an effort to acquire new ideas for Black studies.

(2) Hire administrative personnel trained in and sympathetic to Black studies who can develop Black studies materials, bibliographies, and guidelines.

(3) Utilize consultants from the universities to conduct Black studies workshops for public school teachers and programs for public school students.

(4) Workshops should be conducted for public school teachers which are designed to change the negative racial attitudes of White teachers.

(5) Teachers hiring criteria should include attitudes toward Black people.

(6) Lobby to make Black studies a requirement in the city and if possible the state school system.

(7) Encourage the state universities to offer Black studies courses and to require certain basic ones for majors in the education programs.

(8) Lobby to make Black studies course credits a requirement or at least a strongly recommended alternate for state teacher certification in social studies.

(9) Seek approval of racially-objective and integrated textbooks and those written from a Black perspective to replace the present materials used in public schools.

(10) Have Black studies programs offered in all public schools with some courses being required and others electives.

(11) Establish private community schools and centers for Black studies that would stimulate the public school programs through competition and that could undertake radical or controversial things shunned by the public schools.

(12) Educate the White community and school regarding the need for and value of Black studies for all persons concerned.

These recommendations are for administrative personnel in the city and state offices of education, students and teachers in the high schools, Black students and teachers in the state universities, the Black community, and the White community. Some of the recommendations are more for one group than the others but all must become involved in the total effort. If and when these recommendations are followed the Black studies program in Jackson, Mississippi will be a model for other urban areas.

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